

A VOICE FROM ITALY:

BEING

NOTICES OF THE EVANGELICAL WORK IN THAT COUNTRY.

No. 81, AUGUST 1880.

"Thus God works to-day both in secret individual conversions, and in wide-spread national revivals. Bankruptcies, storms, diseases, wars, are charged to batter down the defences, and then living disciples go in by the breach to convert a kingdom or win a soul. Missionaries seldom begin the work, and providences never complete it. Each kind of instrument is best in its own place and time. Do not go forward without providential openings, lest you should spend your strength for nought; and do not neglect providential openings, lest the lost opportunity should never return."—*Late Rev. William Arnot.*

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QUARTERLY LETTER FROM REV. DR STEWART.

LEGHORN, 14th *July* 1880.

DR SOMERVILLE left Italy towards the end of June, after a visit of nearly four months, during which he underwent an amount of fatigue, both physical and mental, which is truly surprising in a man of advanced years. In my last letter I was able to give you some account of his visit to Florence, and of the success with which he there initiated his work. While in Leghorn he was too much occupied to have leisure for much private conversation, but though, by God's blessing, success has attended him wherever he has gone, I should not be surprised to hear that, if asked, he would estimate his visit to Florence as the most satisfactory. In all the public conferences he held there, the conduct of his audiences was all that could be desired—quiet, respectful, and sympathetic. From Florence he went to Naples, and then returned to Rome, but I have not been able to gather full particulars as to the operations carried on in either, except that the behaviour of the people who filled the theatres in which he spoke was quite exemplary. Difficulties he met with in both these cities in securing places sufficiently large to contain the audiences he counted on, but these were, in one way or other, overcome. He visited in succession, Florence, Naples, Rome, Palermo, and Leghorn, and it was only in the two latter cities he met with any discourtesy. In Palermo the comfort and decorum of one of his conferences was disturbed by a small band of young men who seemed bent, I understand, on turning the matter into ridicule. In Leghorn it was, after Dr Somerville had spoken for an hour and a half in his first conference to a well-behaved and attentive audience, that the mob burst in and disturbed the closing part of

the address with disgraceful shoutings, and with the performance of Garibaldi's hymn as a contrast to one of Sankey's. As the *conaille* of this city is the worst in Italy, the British residents dreaded some such exhibition, and it is matter for thankfulness that it occurred only towards the close, when the Director of Police gave orders to open the doors, in order to save them from being broken in. The interruption was not on the part of the clericals, but of atheists, who boast of having a strong association here. The police refused to allow the second conference to be advertised as one to which admittance was free, and knowing what the roughs here are capable of, there was not a respectable person in the city who did not rejoice in the decision. Admission was given by tickets, which were carefully distributed to worthy persons by willing hands, and there was an audience of two hundred people, who listened with attention and interest to an address which lasted an hour and a half. I have heard since that some of the Roman Catholics present afterwards expressed much satisfaction at what they had heard. The noon-day meetings in English were much enjoyed in all the towns Dr Somerville visited, and I am disposed to think that this has been the most profitable part of his work. The system of meeting in theatres, of giving conferences through an interpreter, and of singing Sankey's hymns (the music of which is not congenial to Italian taste), has met with some hostile criticism, but as the effort was a novelty in this country, and, I suppose, not likely to be repeated by my venerated friend, no importance is to be attached to it, as it had no reference to the man. In my own estimation, if Dr Somerville's visit had had no other result than to demonstrate to all pastors, missionaries, and laymen, who have the spread of Christ's kingdom in Italy at heart, the possibility of gathering thousands together to hear the gospel preached without fear of disturbance or ill-treatment, it would have been invaluable. He has had the courage to do what no man since 1860 has ever attempted, and has set an example which, it is to be hoped, will be eagerly followed by those who stately labour in this country. It is too early yet to know what the spiritual results of his conferences may be to those who listened to them. Humanly speaking, much of his success depended on the entire absence of controversy from his addresses, which were rich in Gospel truth. I have heard a story, which, perhaps, is too good to be true, that

while certain clerical journals in Rome were heaping abuse and ridicule upon him, a Monsignore, who has censorial authority over such, having read over a report, specially prepared for his use, of one of Dr Somerville's addresses, immediately sent instructions to one of the editors to refrain from abusive articles, as there was nothing to find fault with in his addresses. I don't vouch for the truth of the story.

The end of June and beginning of July is a busy time, owing to the examinations of schools, colleges, etc. From the 22nd to the 25th of June those of the Waldensian Theological College in Florence were held. Nineteen students presented themselves, all of whom, with a single exception, passed creditably. There were eighteen students in regular attendance during the session, the nineteenth being a student who, on account of health, had not completed his studies in 1879. Of this number nine have completed their course of study, and will be employed by the Evangelisation Committee for a year before they can obtain ordination by the Synod. The remaining nine students received promotion to the second or third year's course, according to their standing. In addition to these students, five young men, now "candidates" for ordination, underwent their final general examination, and defended their theses, and are now ready for ordination. One of these belongs to the Methodist Episcopal Church in Naples, and will be ordained in it, though he preferred following his Theological course in the Waldensian College in Florence.

During four days last week the examination of the four Waldensian schools in Leghorn took place, affording much satisfaction to those who were present.

About the end of June were also held the examinations at the College of La Tour, at the Normal School there, at the College Inferieure of Pomaret, and at the Waldensian School in Turin. In the College at La Tour there were seventy-four scholars on the roll, but of these only fifty-eight presented themselves for examination, and passed successfully.

I regret that owing to the absolute dearth of news, ecclesiastical and political, I have to send you a short letter. Until a week ago, our weather has been moderately cool for the season, but now the heat has set in fiercely.

ROBERT W. STEWART.

LETTERS.

(Written in English).

MILAN, 13th July 1880.

MY DEAR SIR,—I am thankful to God, who in His good Providence having sent me to America for the interest of our mission in Italy, has permitted me to see so many excellent Christian friends, who have given us their pecuniary help and their earnest prayers. When I returned to my flock in Milan, my friends were so kind as to give me a hearty reception. The first Sabbath I found flowers in my pulpit, an excellent choir organised for my reception, a silver communion service as a gift to me for the use of the church, and the congregation addressed me by the mouth of my friend, Rev. Longo. It is precisely the kind of reception I saw the congregation of Dr Gibson giving to him when he returned back from Europe to Chicago in September last.

I found some members of my congregation having been removed by death, and new members having been called to take their place. A poor woman, a faithful member of my congregation, told me something which has edified me. She was in a very good position, but lost everything by circumstances independent of her will. She does not complain; on the contrary, she rejoices at that loss of her property, as it has been the means of leading her and her husband to the knowledge of the Lord. "This winter, while you were in America," she told me, "I passed through this experience. During some weeks my poor husband had no work, and we began to be anxious for our children. One morning he went out early to seek for some work, hoping to be able to bring me some help before eleven o'clock. But he did not come, and the children began to cry from hunger and cold. I had not a penny in my pocket. For the first time in my life I was obliged to go and buy some food without money. I was ashamed, and feared to be seen or to be sent away from the shop without food. I prayed earnestly to the Lord to have pity with my children, and to come and help us. As I was going slowly down stairs, a relative of mine asked me: 'Eva, would you have perhaps some broth?' 'Well,' I said, 'if you would be so kind as to give me some for my children I would be very thankful to

you.' That man entered into his house and came out with a large vessel filled, which I received with great emotion. I was ascending the stairs, and thanked the Lord for this food, adding a prayer also for some bread." She had just expressed her desire when a woman, innkeeper, said from the door of her house : "Eva, would you have some bread? I have just had some gentlemen at breakfast, and they have left a quantity of pieces of bread," which she had in her apron. When she had received those gifts she began to cry with joy and gratitude to the Lord, who had given her food enough for her and her family during two days. Now, when she hears any person doubting about God hearing our prayers, she goes and tells them her story, encouraging them all to be careful for nothing, but to make known to God their requests with prayer and supplication.

At the end of May I was invited to go with another pastor and visit some of our Waldensian parishes, and see if God would give us a revival. All the parishes have been visited by two foreign pastors, who preached during three days, exhorting the people to repent and believe, and to be faithful to the Lord. I passed three days in six parishes, having one meeting in the morning, another in the afternoon, and a general meeting in the evening. I had an occasion to speak personally with some hundred people, and I found that almost all were disposed to confess that they are by nature lost sinners, that they have no other hope of salvation but by the grace of God in Christ, that their desire is to confide in Christ and to live for His service. Many promised to have every day family worship, and to keep the Sabbath. In some places, while I was speaking to each individual hearer about the one thing needful, the Spirit of God manifested His presence in such a sensible manner that it is impossible to forget the holy impressions received. They have all given generously to the fund for increasing the pastor's salary. I have been called these last days to visit some of our missionary stations spread on the mountains of the Venetian provinces, and have seen and heard something which may gratify the readers of the *Voice from Italy*. In *Tramonti* the Gospel was introduced some three or four years ago by a student in medicine, who heard the Gospel preached by the Rev. Lissolo in Padova. His bad health obliged him to return home for some time. He spoke of Jesus to his two brothers, and to his father and mother, and

to his cousins, who were all successively brought to the Lord, and formed the nucleus of a church. Our evangelists came and visited them from Venice. The number of friends is increasing every year. This last March the enemies of the Gospel tried in vain to destroy the house of our friends. And now there is a great work of the Spirit, and we are invited to go and preach the Gospel there the next November, with the hope of our friends that their number will double in a short time.

In *Poffabro* we have only five members of the church, all decided to remain faithful to the Lord, and receiving a good testimony from without. As I was taking leave of them, an old woman came in and asked me if I thought that there could be remission of sins for her. I read to her the promises of the Lord, and invited her to ask His holy Spirit, in order to understand and believe those promises. "But," said she, "what shall I do with my wicked heart, as I get so easily angry and cannot forget and pardon like other people?" "Bring your heart as it is to Jesus, and He will change it, and fill it with peace and joy in believing." She listened to me with great emotion, promised to pray and confide in the Lord. Then I invited our friends to join in prayer for her, and in pronouncing the Apostolic blessing I put my hands on her head. She had tears in her eyes, but I told her to be of good cheer, as the Lord, who had given her the desire of salvation, would certainly fulfil the work He had begun in her heart.

At Treviso we have a small meeting of seven or nine Christians in the house of the Countess d' Onigo, for whom we must pray that her trials may be directed for her sanctification and for the glory of God. She has a very large property in *Pederoba*, where a church of ten communicants, and five other friends of the Gospel, are meeting every Sunday in her own house for their worship. It is wonderful to know how the Gospel has been introduced in *Pederoba*. Count Onigo was a Liberal, and took part in some political movements during the Austrian Dominion. He was condemned to death, but escaped to Piedmont, where he came to know the Gospel in Turin, and afterwards at Milan was many years a member of my congregation. He kept a regular correspondence with his friends at home, and sent them some religious books. Under the protection of Victor Emmanuel he could come sometimes and take care of his property, and speak

to his friends about Christ and His salvation. Such is the origin of the small church in Pederoba, with whom I passed some hours in prayer and meditation, and for whom I keep a great affection.—Believe me, yours truly, G. DAVID TURINO.

(*Translated from French.*)

FLORENCE, 8th July 1880.

DEAR SIR,—I have been asked by Mr Prochet to tell you something about our work in Florence, and as I am about to start on a long journey, I must neither delay in complying with his request, nor can I write at any great length. Our session has just closed with an examination of our twenty-four students, five of whom were divinity students, namely, Messrs Enrico Ribetti, P. Meynier, P. Bonussi, P. Peyrot, and Emileo Borelli. The examinations were very satisfactory, some of them even passing high. After their ordination, which will probably take place in a few months, four of them intend devoting their services to the Vaudois Church, while the fifth, a son of a Methodist Evangelist, will naturally join his father. The third year students who are leaving us are—Adolfo Comba, Giovanni Gardiet, Francesco Rostagno, Giovanni Luzzi, P. Cesano, D. Giordano, D. Buffa, Giacomo Ribetti, Alfredo Giustetti. The first, and probably also the second of those mentioned, intend finishing their studies in Germany; one or two of the others will find their way to Scotland, and the others will look for an open door in places as yet unknown to us. Two of them will immediately give themselves up to mission work, which will not be entirely new to them, for as soon as they came to Florence they were enrolled Sunday-School teachers. These schools are multiplying greatly, and you are aware of the immense success which our friend Dr Comandi has attained in this line. I have opened one lately in the Belleville of Florence, a part of the town where the Gospel was unknown, and we have succeeded in bringing sixty scholars together, without distributing soup and other eatables to draw them to the school. I say *we*, for this has been in a great measure the work of a lady, Mdle. la Comtesse de Précorbin, and of two of our students, assisted by some of the members of our church in the Via Serragli. Meetings for workmen have

also been held, but these were rather difficult to conduct, as admittance was free to *all*, even to pickpockets and other bad characters.

My friend, Mr A. Meille, said one evening: "Is there any one here who does not believe himself to be a poor sinner?" and a voice replied, "Yes." "You are a fool, then, I fear," said Mr Meille, and by perfect silence the audience seemed to assent.

I have been looking out for some years for a hall in which popular lectures might be given, and I have only now succeeded in securing one. The Marquis Albi Maccarani, our member of parliament, has allowed me the use of a room belonging to the Academy Resoluti, and which is part of the out-buildings of the theatre. When I begged him to lower the price (for I could not ask help from our poor Committee for a scheme of this kind), he inquired on what subject the first lecture would be. I replied, that as the hall was in the Via Michel Angelo, we might as well begin by discussing the character of Michel Angelo. "Quite right," said the Marquis. "Then I will lower the rent still further, and I beg you will advertise the lectures as under the patronage of the Academy Resoluti, of which I am President."

I was quite willing to do so for the sake of making the lectures more popular, and you may be sure that Michel Angelo and such subjects will not engross all our attention. We very soon passed on to Bible subjects, such as, "The Italians of the Gospel," under whom were ranged—*The believing Centurion*, an example to us; *Pilate*, an infidel, and without moral conviction—a warning to us; *The Centurion convinced*, he who exclaimed at Calvary, "Truly this was the Son of God."

Then we took up the Acts of the Apostles, when we discussed "Cornelius," Gallio the Deputy, Claudius Lysias, etc. There was always a large and attentive audience, and we hope to resume those lectures in the autumn. Again I say *we*, for those meetings are a new attempt in evangelization, and have no connection with any particular religious denomination. I therefore invited all ministers, missionaries, and anyone able and willing to speak, to give us their help. Mr Théophile Gay, of the American Methodist Church, accepted gladly, and we held the meetings together. His co-operation proved amply sufficient, as his powers are equal to those of four ordinary men.

I must conclude now, with kind regards to those readers who join their prayers with ours.—Yours, etc.,

EMILIO COMBA.

P.S.—Neither time nor space will permit me to tell you about our Sunday Evening Meetings in our chapel in the Via Serragli, but the enclosed notices which follow will supply some information. E. C.

Extracts from Printed Notice.

Meetings, with reading, prayer, explanation of Scripture, and singing, in which all ministers and friends are invited to take part, are held in the Salle du Firatois, and in the Saloncino Alfieri. So as to meet any prejudices we sometimes use Perè Cura's Roman Catholic version of the Gospels. The Sunday School is under the care of some students and friends, who are anxious for work of that kind, whether in teaching or in leading the singing. The School of Work for young girls is under the charge of Mdle. la Comtesse de Précorbin, assisted by some other ladies, and is held in a room in a quarter of the town which is crowded with destitute families.

We are hard at work. Hundreds are hearing the Word of God for the first time; two schools are established, and many Christian friends are daily coming forward to help us with their presence, their voices, their visits, and their prayers. Of course this work is all done gratis, but we trust money will be forthcoming to defray necessary expenses, such as the rents of the rooms and hire of harmoniums, furnishing, light, notices, copies of the Scriptures, and leaflets, articles necessary for the schools, etc. We do not ask for a halfpenny from the Evangelization Committee. A list of contributions and expenses will be published and sent to any friends interested in this work, which, we think, we have undertaken with the approval of Him who first gave the example and then said, "Go and preach the Gospel to every creature."

Prof. EM. COMBA, *Pasteur*.

COLLEGES AND SCHOOLS.

Collège de la Tour—Pass Examinations.—Seventy-four pupils, including boarders and day-scholars, have attended the different classes of the college. Of this number fifty-eight only have pre-

sented themselves to undergo the June examinations. Some withdrew in consequence of the discouragement they received at the weekly trials. Almost all have succeeded. Some have even passed with distinction, having received 90 per cent. or upwards. The greatest number of the pupils have passed satisfactorily, or very satisfactorily—that is to say, with from 80 to 89 marks per cent. Books have been given as prizes to the pupils of our establishments who have passed with distinction.

Ecole Supérieure.—The classes of our *Ecole Supérieure* for girls have been attended by seventy-one scholars, of whom sixty have undergone the examinations. Sixteen have passed with 90 per cent. or more—that is to say, with distinction; and a greater number have passed very satisfactorily. Ten have successfully completed their fifth year, and have gained their certificate. Several of them have already received appointments, and have either taken their flight for foreign lands, or are about to do so.

Ecole Normale.—The *Ecole Normale* has been attended by about thirty-three pupils, of whom twenty-six have undergone the examinations. Five of these have passed with distinction.

At the Passing-Ceremony the Moderator of the Waldensian Church presided, who, after the reading of a portion of the Holy Scriptures, and a prayer by Professor Tron, called upon Professor Vinay, whose duty it was to give the usual address. M. Vinay impressed upon his large audience the necessity of the study of the Greek and Roman classics by those who wish to attain to true culture, and the utility of such studies in the different branches of human knowledge and activity. A prayer from Pastor Bonnet terminated a meeting of about two hours in length.

Next day an excursion, called the “Passing Excursion,” in which more than 130 persons joined, including pupils of both sexes, masters, governesses, and friends of our establishment, took place at the *Enoers du Villas*. These, our guests for one day, met in a meadow, recently mown, and traversed by a stream of fresh, clear water, which descends bubbling from the mountains.

After numerous games, conversations, and a repast, these occupations were exchanged for songs in chorus, trios, solos even, and addresses—yes, four addresses. We have neither the time nor wish to reproduce these addresses. Suffice it

to say that the study of history, and the reading of books of travel, and of really literary works, were recommended both to those young people who are to remain with us, and to those who leave us. They were told not to content themselves with their lectures and their text-books, but to familiarize themselves with the masters of the language, and with the good writers of all times. Those who were about to leave us were specially asked to remember that they possessed, as Vaudois, at least one thing, and that thing, the essential thing—the Gospel. It was added also, very opportunely, that it would be desirable that those who have profited so largely by our various establishments for instruction and education should remember them with gratitude, and testify their gratitude to them in a substantial manner.

The holidays have commenced, but many of our young people have to think of examinations for the degree of gymnasium licentiate, or of lyceum licentiate, of competitions, &c. Examinations, always examinations ! Who will deliver us from them ? . . .

(Translated from *Italian*.)

VITTORIA (SICILY), 5th July 1880.

DEAR MADAM,—I am quite alone in a room of the inn in Vittoria, province of Syracuse ; I have preached the word of God this evening to about sixty peasants, who have listened with the greatest attention. Although the night is far spent, I am not sleepy yet, and my bed has no attractions for me, by reason of the colony which has already taken up its abode there ! My thoughts are turned to absent and far-distant friends, among others to you, and I write to tell you a little of what has been accomplished in these remote parts of Sicily.

I arrived here five days ago, sent by Sig. Prochet to examine an unusual number of catechumens, whom our evangelist here, Sig. Giardina, had instructed. My journey from Messina was as usual most fatiguing. Seven hours by rail and eighteen by coach, without interruption, brought me here in a half-broken condition. But I set myself at once to the work on hand, held meetings every evening, examined the catechumens during the day, and spoke much with our friends here about the Lord Jesus.

I have had the satisfaction of admitting to membership eighteen new brethren, forming a small nucleus round whom other brethren will gather when the right moment comes, and when they have been better instructed.

The Lord has prepared a fine field of labour in this large district. The ground is different from what we are seeking to break up elsewhere, the brethren and catechumens here being all peasants and vine-dressers, whilst elsewhere the field-labouring class are more opposed to the truth than in favour of it.

The work was begun a year ago by Sig. Giardina, who, seeing that in Modica, his native place, he was unsuccessful, and did not obtain the results which he desired, thought he would pay a visit to Vittoria. There he made the acquaintance of some tradesmen, who invited him to speak in the Hall of the Association for Mutual Help, and then begged him to come to establish himself among them as teacher of their evening school, granting him at the same time the free use of their hall for meetings. And now our friend the evangelist has rented another locale, has organised a new Association for Mutual Help among the peasants, and is at the head of a hundred and ten persons, inscribed on his roll-book, who have promised henceforth to attend his Bible-readings and services, which he conducts on Sundays and Wednesdays. Out of these he had already set apart fifty-one, whom the good man believed to be far enough advanced to be admitted to the Lord's Supper, but on conversing with them and examining them as to their faith, I found he was hurrying matters on too quickly for the greater part, and only eighteen out of the large number were approved of. It is already a beginning, although a small one, and if God will, I shall return about the end of the year to Vittoria, when I hope that all those who have been now sent back will be admitted. To speak frankly, there is a great want yet of spirituality in these poor peasants, but they are well disposed, and, the Lord giving the blessing, they will become good and faithful servants of Jesus. With some the feeling of opposition to the priests is strong, and these were not approved on examination ; but with others there is already the good foundation, that is, conviction of sins, and the need of redemption, which they have not found with men on the earth. Yes, it is with these stones that the Lord

will build His house in this land, so sunk in the depths of ignorance and superstition.

There is truly room for wonder and sorrow on seeing how low these poor Roman Catholics have fallen. Yesterday, Sunday, the festival of St John the Baptist, the patron saint of Vittoria, was celebrated. There were illuminations, fireworks, bands of music, and an immense crowd gathered from all the district round. This did not astonish me, for all through Italy grand displays and ceremonies are much thought of. But it vexed me deeply to see the statue of the saint carried through the streets of the town accompanied by the priests singing its praises, the people applauding and worshipping the image. Behind came various sick people, such as children carried by their mothers, and a poor man, paralyzed in all his limbs, stretched on a car; the people looking on, expecting to see them healed. It was a spectacle truly to excite compassion! On seeing these things, I thought on the mistaken faith of these poor ignorant ones, and I prayed God might in His goodness open their eyes. Of course, these poor unhappy people were not healed. But do you know why the saint did not perform his miracles? Because there are now "evangelici" at Vittoria, and the indignant saint has withdrawn his favours from the people that tolerates them. These things are openly said in the streets and in the houses, and it would not at all surprise me if, one time or other, some of our brethren were insulted and ill treated by these ignorant fanatics.—Believe me, yours very sincerely, A. MALAN.

(Translated from Italian.)

ARICCIA, July 1880.

DEAR SIR,—I make it a duty to send you a short report of the work of evangelization in Ariccia.

A year ago a few friends in the place rented a hall in the best part of the town, in which services were held every Sunday by the Waldensian pastors of Rome, who came for the purpose. The hall was always full, and an ever-increasing audience came joyfully and spontaneously to hear the Word of the Lord. The priests, however, took alarm, intimidated the more ignorant, and armed with stones the more fanatical Catholics. The pastor and

myself were made a mark for insults and villanies of every kind, and those who attended our meetings were threatened with death.

We tried every means we could think of to ensure our being protected, but in vain ; and the Catholics, encouraged by the moral help (if not complicity) of the Syndic, succeeded in stopping the service several evenings with noises, cries, insults, and throwing of stones. The authorities, however, although late, did interfere, and condemned the evil-doers to imprisonment—some for a month, others for six days, besides a fine of several hundred lire and expenses, even though we had taken no action whatever against them, in which case the sentence would have been much more severe. But in spite of this the persecution continued up to the evening of the 9th of May last.

It is natural to suppose that this treatment affected the timid among the hearers, and that the numbers consequently diminished. Yet, in the fifty meetings that were held during the year, we had a total attendance of eight hundred and sixty. Now that peace and tranquillity have been restored, I hope, with God's help, to see the numbers increase again, and I trust our place of meeting will become a powerful means of leading souls to Jesus. I am led to believe that it will so, knowing in what an interesting and inquiring state are many of the families which I visit. I am often told by these people : " We have examined your books well, especially the prayer-books, and we see no harm in them, as the priests gave us to understand. These priests have also told us that you preachers who come to Ariccia are ex-priests and ex-friars, full of vices ; but we know very well that the Waldensians are not what the priests represent them, and we do not believe them."

When the mission in Ariccia was begun, I took care to tell the people something of the history of the Waldenses, and distributed many copies of Dr Desanctis' pamphlet, " The Waldenses." I was the more anxious to do this, as an ex-priest, labouring in connection with another denomination, had already preached here, but, as is well known, he did not act up to his principles.

During the winter months the adult evening school has been attended by fifteen. Every evening a portion of Scripture was read and explained. The day and Sunday schools were also well attended at first, but were injured by the persecution I have

spoken of. These also, I hope, will now return to their former prosperity. So far, this is all that we have hitherto been able to do in this station of Ariccia ; but, if the Lord will, next year we may have a small nucleus of witnesses to the truth.—Believe me, yours very truly,

GUISEPPE GRIMALDI.

(Translated from French.)

ANCONA, 15th April 1880.

DEAR SIR,—I have much pleasure in complying with M. Prochet's request that I should give you a short account of the work of evangelization in Ancona and its neighbourhood.

Ancona stands on a hill overlooking the Adriatic, and this fine situation, as well as the beauty of the town, never fail to make a deep impression on the traveller. There are fifty thousand inhabitants, including the garrison. Though not to be compared with Rome, Florence, or Venice, Ancona has yet many attractions which entitle her to be more frequently visited by strangers.

The Gospel has been preached here since the year 1860, but I am the first Italian minister who has been placed here with a regular salary. I must mention three men who have done a good work in the place, namely, the Pasteur Meyer, missionary to the Jews ; Colporteur G. Cereghini, and my predecessor, M. Benemann, who, though German, used to preach regularly in Italian. He took an immense deal of trouble in trying to bring together all the strangers, whether Swiss or German, who were Protestants by birth. Many of these are merchants, and are unfortunately often prevented by their business from attending service. As yet only a very few of the Roman Catholics in the place have been brought to a knowledge of the Gospel.

I cannot say much yet of the fruits of my feeble preaching, as it is barely six months since the Evangelization Committee transferred me from Como to Ancona, where I succeeded M. Benemann, he having been removed to Livorno. One thing, however, grieves me extremely, and that is the very great indifference to religion which prevails among Protestants as well as Roman Catholics.

I must mention a case in which joy and sorrow were mixed. Two converts from Roman Catholicism—one the mother of a family, the other in the prime of life—have lately been taken from us, but they fell asleep rejoicing in the peace of God, and confessing, with their last breath, their faith in Jesus Christ, and belief in eternal life. Such cases are of more value than the best treatise on apologetics.

I am on intimate terms with several very interesting Jewish families.

About once a month I go to Chieti (a small town seven hours distance from Ancona), where we have fifteen converts from Romanism. The want of a suitable hall has rendered public meetings there impossible; and the same may be said of Ascoli Piceno, where I have several kind friends whom I often visit, and who are not far from the kingdom of heaven. For the last month I have gone regularly once a week to Jesi, about an hour and a half by rail from here, where we rent a room capable of containing sixty or eighty people. Thirty-eight of the audience are accommodated with seats, that being the total number of chairs, and the rest stand in the room or lobby. I had the simple words, "Evangelical Church" painted on wood, and placed over the door, but during the night some one covered it with mud. When washed and repainted, the same thing occurred, and the police have failed to discover the author of this noble deed! Although the meetings are attended by a respectful and attentive audience no one has yet asked to be admitted a member of the church. But the Lord's time is at hand! Hoping that I may have more to write about in my next letter, and with many thanks to all the friends who take so deep an interest in the welfare of God's kingdom in Italy.—I remain, &c.,

(Signed) P. CALVINO, Pasteur.

(Translated from French.)

ANGROGNE, TORRE PELLICE, ITALY, 15th April 1880.

DEAR SIR,—I will take advantage of a few minutes leisure which I happen to have at my disposal to give you some account of the progress of our work in these Vaudoise valleys. The Presbytery of Val Pélis held a conference on the 13th and 14th

of this month, on which occasion all the ministers in the Valley, several lay delegates, and a number of other people met together at Lucerne St Jean. The important subject of our privileges and duties as members of the church was discussed during three long sittings. The duty of contributing to the schemes of the church was particularly dwelt on, and we are pleased to see some congregations which have hitherto contributed little, now making an effort to increase their subscriptions. We must not, however, expect too much from these churches! They have passed through great trouble, they are poor, and have not been accustomed to give liberally, and it will take some little time before the mass of the people can be brought to see their duty in this matter. Our recent collections have been, on the whole, satisfactory, especially the one destined to increase the meagre salaries of our ministers. Most of the congregations contributed more than was expected, and those that have fallen short will have another chance of giving offered them. If the local committees are only assiduous in expounding the wants, and in making the *duty* of giving very clear, no doubt the money will be forthcoming. The peasantry are very willing to give of the fruits of the earth and the labour of their hands, but it is a different thing when it comes to giving their hard-earned savings. I will give you an instance! The people have hardly contributed any money towards the alterations which are being made in the church at Angrogne, but they came daily in bands of fifteen or twenty to assist in carrying stones and in doing other hard work. They have now given 420 days' work gratis, which is equivalent to 840 francs, but they will not contribute towards the 1000 francs which are still wanting in order to secure a suitable place of worship at Angrogne.

The church at Angrogne was built in 1555, and is the oldest in these Valleys. It stands on public ground, so that any one has the right of amusing himself there and making as much noise as he pleases, and even of letting his cattle feed. Those, however, are not our worst grievances. The priests who formerly burned the church and held their services in it, still keep up the habit of walking in procession round the church during the hours of service. Their singing becomes louder as they approach the church and, in spite of closed doors, our service is sadly disturbed. It even went so far in the days of one

of our predecessors, M. Pierre Marestier, that by order of the municipal agents, the service was stopped, while the procession was passing. In those days of liberty, silence can no longer be imposed, but the procession still continues ; that also will, however, soon come to an end, as a wall which will defy the Roman clergy is being built round our church ; the ground was obtained by a contract between the Mayor and myself ; some kind friends helped, and the parishioners did good service with their labour. The work progresses ; but £40 are still wanting in order to complete it and to secure to the four or five hundred worshippers the tranquillity which God's service demands. The parish numbers between four and five hundred Roman Catholics, and about two thousand Protestants. From time to time we have Roman Catholics joining our service, and there are about twenty Papist children being taught the Bible in our schools. These continue to attend notwithstanding the frequent threats of excommunication from the priests. In March we had the happiness of publicly admitting a Roman Catholic into our church. He is the head of a family, had attended our meetings and read the Bible, and God so completely opened his heart to receive the message of salvation that he was willing to make public profession of his faith in Jesus Christ. He is an intelligent man, and of a high moral character. He has already suffered much at the hands of his former co-religionists ; but God has given him intellectual gifts by which he can refute and silence them, also the firmness necessary to resist their persuasions.

About 400 persons joined in the Easter communion, when the services were very refreshing and helpful. Our five Sunday-schools are flourishing this year, and number nearly 300 children and 30 teachers.

At the parish school during winter there were rather over 400 children, of whom twenty were Roman Catholics. The examinations have been very satisfactory.

Arrangements are now being made for meetings of revival to be held in all the different parishes, from the end of April to the beginning of June. Deputations, consisting of two ministers, will visit each place and hold meetings during three days. May God bless these meetings very abundantly ! I will receive the deputation at Angrogne towards the end of this month, and will

then form part of three deputations to other places.—With kind regards, yours faithfully, (Signed) ETIENNE BONNET.

I will be deeply grateful to Christian friends for the £40 which are still wanting to finish the church at Angrogne. Subscriptions may be sent to J. CAMPBELL LORIMER, Esq., 9 Gloucester Place, Edinburgh.

(Written in English.)

PISA, 12th July 1880.

HONOURED SIR,—In a letter which I addressed you last year I spoke to you in a general way of the Lord's work in Pisa, the difficulties it there encounters, and the hopes it, notwithstanding, awakens. This time I will, with your permission, mention only *two special points*,—those that may be called the characteristics of our work in this town.

Some of the readers of the *Voice* may perhaps remember that one of the obstacles I had spoken of was the unhappy position of our church building, which happens to be at one of the remotest extremities of the town, and that I tried in some way to make up for that great inconvenience by instituting *private meetings* in some of the evangelical families, who on their part had the task to invite their Roman Catholic neighbours and acquaintances to join us, in order to form little centres of evangelization. Well, since that time I have been able, with God's gracious help, to multiply these meetings and to extend them to a triple number of families, and, what is more important, I have meetings in four Roman Catholic families. It is in one of these four families that we had the most numerous meetings, attended almost only by persons utterly ignorant of the gospel. More than one person came for the first time somewhat hesitatingly, fearing to hear nothing but evil words about the saints and the Virgin, and was then agreeably surprised and much gratified to hear us only and solely speak about Christ and about the precious truths of the gospel. An old uncle of the afore-mentioned family, when invited by his nephew to come to the first meeting, answered, "If you promise me that the pastor will not speak ill of the Holy Virgin I will come; if not, I'll keep away." The nephew—who since last year frequented the meetings that were held in two other families not very far off, and therefore

knew already what they were like—assured him he would only hear good things. Accordingly he came, and was so happy that every now and then he exclaimed, “Oh, what holy things!” and at the end he declared that in all his life he had never heard such teaching. That the good man was present also at the second and third meetings speaks for itself; he even always chose his seat near me, in order not to miss one single word. The nephew himself, in whose house the meetings are held, was once a furious enemy of the Protestants; and he told me he would sooner have killed a man known as evangelical than permit him to cross his threshold. Now, however, he seems to be very well disposed, and follows with deep interest the reading and exposition of the gospel, and he is always very happy when I can come to his house for a meeting, wishing heartily that his numerous family may learn to know the truth which he has begun to love. Those little meetings are very simple. I read and explain a portion of the gospel which contains some essential truths about the way of salvation; before and after that meditation I offer up a brief prayer; then we have a little free conversation, in which each may ask some explanation or make his objections, which I answer. In this way I can sometimes more easily combat the superstitions and errors of my listeners than by holding a real polemical meeting, which might scandalize and frighten away some listeners who are attracted by the prayers and the edifying words which they hear. Through these meetings I have had occasion to evangelize a greater number of Roman Catholics than in the meetings in our church. I firmly hope that by perseveringly and prayerfully continuing this humble, noiseless work, it may, with God’s help and blessing, bring forth fruit in due time to His honour and glory.

I shall not say more of the church of Pisa except that we have ten new members, eight of which have been received at Pentecost.

The second point of which I am going to speak is *our Schools at Pisa*. These schools are progressing—they are more numerous than they have ever been before, and now that we are going to have a new teacher, better fitted than his predecessor, we have reason to hope there will be a still greater progress. During the last year we have had eighty children, of which more than seventy are Roman Catholics, so that our schools may

really be called schools of evangelization, for of course those children are not barely taught to read, to write, and to count, but they receive an evangelical education, to which the teachers give much care, without neglecting in the least the instruction. The whole discipline is inspired by the principles of the gospel ; besides the prayers which every day precede the lessons, the study of Sacred History, as well as the learning a good number of texts of the Scriptures and hymns, give sufficient occasions, as well as the necessary means, to exercise a salutary influence on these young hearts. It is with real pleasure that I have seen, from what the teachers tell me, as well as at the examinations, that the Sacred History is the favourite lesson of nearly all these children. Now and then one sees already some tender fruits of the school's beneficial influence. There is, for instance, a lovely little girl, who loses no opportunity to repeat to the uncle and aunt with whom she lives the teachings of her mistress, acting in this way the part of a little evangelist at her own home. And once, when a little brother of hers from the country came to see her, she gladly caught the occasion to bring him to the Sunday School. Another child, sent by her own mother to tell an untruth to her father, refused to do so, saying frankly, "This would be a lie, and it is wicked to say lies." The mother herself owned that her little daughter was right, and it was she who related this story to a neighbour (a Roman Catholic as well as herself, who hesitated to send her children to our schools, because evangelical schools), in order to convince her that the children could only learn good things there, such as were not taught in the other schools. Whosoever has some knowledge of Roman Catholic countries, and more especially of Italy, is aware that truthfulness is an unknown virtue to most of the people. It is, therefore, a great satisfaction to one of the teachers to be able to state that truthfulness has made progress amongst her pupils, and that one may hope the children will take to the habit of speaking the truth.

Our schools are a means of evangelization in another sense still, inasmuch as through our pupils the Bible, as well as evangelical books and journals, find free entrance into the families, and very often they are read by the children in presence of their parents. Nor is this all. Twice a year at least, at the two little feasts given to the children, the one at Christ-

mas, the other at the closing of the schools, many of the children's parents (nearly all Roman Catholics of course) come to assist, and so they have an occasion to hear a prayer and a brief speech, as well as the recital and singing of hymns. At our last little feast, June 30th, at the *promotions* of the schools, some one hundred people were present, who all listened with as much interest as the children themselves to the appropriate speech addressed them by our honoured and beloved president, the Rev. M. Prochet, who happened to be present.

Besides the weekly schools we have also *the Sunday School*, whose progress during these last twelve months is such as to rejoice the heart. Our two mistresses have succeeded, through their zeal and perseverance, in inducing the greater part of their Roman Catholic pupils of the weekly school to attend the Sunday School as well, so that of our fifty Sunday scholars we have more than forty Roman Catholics. The parents in general have not the least objection to send their children on Sundays, though they are fully aware that it is exclusively a religious instruction, and nearly all the children come with heartfelt pleasure. This is undoubtedly a real progress, and a mighty encouragement to labour as much as possible for the future welfare of those children.

More than once I have heard Christians express a rather hard judgment on the evangelical schools in Italy, as if they were of hardly any use to the work of evangelization, because till now but little fruits have been seen. It always seemed to me that this judgment was unjust, and that these good Christians were wrong, expecting too soon to see the fruits of the teachers' labour. It cannot be expected that children, who leave our schools at the age of eleven, twelve, or thirteen years, should turn their back on the Church of Rome to join our evangelical churches: they are not yet of the age to make so serious a decision. It is more probable that in the years to come, when as grown-up young people they will be more left to themselves, exposed to more temptations, they will forget many, if not all, of the good things learnt. But will these be forgotten for ever? I don't think so. The good impressions of those first years will not be entirely blotted out, though it may seem so for a time. In after years, when life has become more serious,—when, in the midst of trials and difficulties, they will feel the need of a Com-

forter, of a Help, of a Saviour,—then, we trust, will be the time of the harvest. At any rate it is not probable that the scholars of our schools, when men, will ever turn into our foes—into enemies of the gospel. They will much rather send their own children to our schools, where they themselves have been instructed, and which they will therefore nearly regard as their own schools. I have the firm conviction that schools, where they do prosper, are an efficacious mean to prepare the ground for the future, besides those fruits which are already to be seen—fruits which, if abundantly blessed by the Lord, may certainly become more numerous. With this conviction and hope, I ask the readers of these lines to remember sometimes in their prayers our evangelical schools at Pisa, and all the Catholic children that frequent them.—Believe me, most honoured Sir, yours respectfully,

GMO. LONGO.

NOTES OF THE QUARTER.

FLORENCE, 17th July 1880.

DURING the last three months this land has been chiefly occupied with parliamentary and municipal elections. The appeal which the ministry made to the country resulted in the return of a majority of members favourable to the present government; but the divisions that existed in the Cabinet seem to be undiminished, and little is being done in proposing and carrying out laws for the real improvement of the people. The recent municipal elections show how far the papal power is from being the effete and worn out, thing that many suppose. In Rome, Venice, and other cities the majority of those who have been chosen to direct municipal affairs belong to the priestly class. Nor is the town council of Florence free from a *very large mixture of this element*.

During the great poverty and misery that existed last year in this city, the Protestants did so much for those who were suffering, without taking into account to what nationality or religion they belonged, that it was but natural to expect that the civil authorities would act in a liberal manner towards those who are quietly engaged in evangelistic work, or, at least, that

they would abstain from putting any obstacle in the way of carrying on this mission. These expectations have been disappointed in at least one instance. The Bible-car, which has passed through almost every province of Italy, came about the middle of April to Florence. As everything connected with it is got up in the most perfect taste, and as it has never been the occasion of exciting any disturbance wherever it has gone, it was never doubted but that a place would be granted to it for some days in one of the squares, or at least in some open spot within the city walls. However, this permission was sternly and decidedly refused, although it is constantly granted to stalls where infidel and *immoral books are openly exposed for sale*.

During the four last days of April the Methodist Churches of the north and centre of Italy held their annual conference at Parma, under the presidency of the Rev. Mr Piggott. During the past year this mission has opened new stations in Viareggio and Genova, and given up for the present the station of Rimini. There are thus fifteen regular Methodist stations and fifteen towns and villages where the Gospel is from time to time preached by an evangelist from a neighbouring city. There has been since last meeting an increase of 33 communicants, which now number 789. At present there are 96 persons who are receiving instruction as catechumens. The Military Church in Rome has 105 communicants and 30 catechumens. The Sunday schools are attended by 295 children, the week-day schools by 391 pupils, and the evening schools by 272 scholars.

About a month later the Methodist Churches of the south held their conference at Palermo. Notwithstanding losses by death, departure, &c., these churches have 17 more members than last year. In connection with this branch of mission-work there are 17 principal stations and 16 secondary stations, that have a membership of 620 persons, and classes that are attended by 167 catechumens. There are also 263 Sunday scholars, and 258 pupils attending week-day and evening schools.

For some years several of the evangelical churches here have been in the habit of giving the children attending their schools an annual holiday. This year it was decided to provide a fete for all the children attending the different Sunday and evangeli-

cal week-day schools. The place that was chosen for this meeting was Castello, situated about three miles from Florence, and possessing a palace which was the favourite residence of Victor Emmanuel, during the time that Florence was the capital. Permission was readily granted to employ the grounds around this palace for the picnic. At six o'clock, on the 10th May, about 850 children met at the railway station and were taken by special train to Castello. After having breakfasted, they were divided into different groups and sent to different parts of the grounds, where they amused themselves till mid-day, when they were provided with dinner ; after which most of them returned to their games until late in the afternoon, when they received fruit and were conveyed back again to the station at Florence. Perhaps the season was rather late and warm, and the maintenance of discipline amongst so many wild children rather difficult ; still it was a most encouraging sight to see so many young ones who are receiving Bible instruction.

J. B. W.

GENOA HARBOUR MISSION.

SEVENTH REPORT.

TEN years have now elapsed since the writer (Rev. Donald Miller) instituted this Mission. During that period 1526 Bibles, 1967 Testaments, and 8846 religious books have been sold ; 142 Testaments, 887 Portions, and 71,860 Tracts, &c., distributed in ten different languages. 27,800 ships of various nationalities have been visited ; the Word of God has been offered to 122,400 Italian emigrants, and to hundreds of thousands of sailors, of whom it has been impossible to keep any account. Nearly 1000 meetings for English-speaking sailors have been held in the floating "Bethel," or on board ships, with an aggregate attendance of over 24,000 men. These bare figures will give the reader some idea of the *amount* of work done.

As to the *way* in which it has been done, the writer has no hesitation in saying that there have been many shortcomings and mistakes both on his own part, and on the part of those who have acted under him as the agents of the Mission. May the good Lord forgive whatever may have hindered, instead

of helped, the extension of His kingdom ! And yet, notwithstanding the imperfections of the labourers, the work has been largely blessed. The detailed journals of the Mission contain abundant evidence of the success that has crowned the humble efforts made on behalf of the "men of the sea." The spiritual results of the past ten years, so far as these are known, cannot be reviewed without calling forth the most devout and grateful acknowledgment of Divine help. "Not unto us, O Lord, not unto us, but unto Thy name give glory."

The past year has been in some respects a remarkable one in the history of the Mission. In no previous year has the Italian colporteur visited so many as 24,680 emigrants, or boarded so many as 2003 ships. His Journal shows that he assiduously avails himself of every opportunity that presents itself to read portions of God's Word to the sailors and emigrants, and that though he may not always succeed in selling Bibles or religious books, he never fails to act as a missionary among those whom he visits, instructing them, and exhorting them to embrace the truth. On board the emigrant ships, priests and women are his great opponents ; but, in spite of their opposition, his sales have been very good, and crowds have always gathered round him to hear him read portions of Scripture, or discuss some religious subject with a priest. It is always a joy for him to meet among the emigrants members of evangelical churches, and have the opportunity of supplying them with books, and of speaking an encouraging word to them ; and he has been cheered by returning emigrants, Roman Catholics, telling him how much they have come to love the Bible he had sold to them before they sailed to America. It is a great satisfaction to Sig. Delfino to feel that his work forms a valuable auxiliary to that of the ministers and missionaries on shore. Recently he was delighted to learn that the Methodists had opened a church at Viareggio, on the coast of Tuscany, where there are many sailors who have been in the habit of conversing with him about religion when in the Genoa harbour, and who have taken to their homes large numbers of books, and not a few copies of the Scriptures.

One of his greatest disappointments this year was the falling away of a very promising young sailor in a coasting vessel, with whom he had read and prayed much during the last two years, and who seemed to have thoroughly apprehended the truth. The

good seed has been sown, and though choked for a time, it may yet, with God's blessing, bare fruit. A considerable number of captains and sailors in these coasting vessels are showing interest in spiritual things, and frequently attend the Waldensian Church when they spend a Sunday in Genoa.

There are one or two entries in the colporteur's journal of cases where he has found a *gratis* given Bible made good use of. These entries are written in a sort of "*mirabile dictu*" tone, his almost invariable experience being that the Bibles given gratuitously to foreign sailors in English and American ports are destroyed. Some may think that the agents of this Mission have acted unwisely in not having given away *gratis* a single Bible, and only 142 Testaments during ten years. But Protestants, generally speaking, have little idea of the evils attending a gratuitous and indiscriminate distribution of the Scriptures among Roman Catholics. The colporteur will scarcely give even a tract, except after a conversation ; yet he and the missionary have disposed of over 11,000 during the year. Friends at home should bear in mind that parcels of tracts in various languages, or religious periodicals, addressed to the writer for distribution among the sailors are always welcome.

The work among English-speaking sailors continues to increase. Steamers have, to so great an extent, taken the place of sailing vessels that England is rapidly monopolising the shipping trade of Italy, and, indeed, of the world. One result of that is an increasing number of English sailors in the port of Genoa. During the past year the total number under the British and American flags was 14,945. And the Sunday and week-night services, especially during the winter months, have had a larger average attendance than in any previous year. Frequently meetings have been held in the saloons of large vessels when the little "Bethel" would have been overcrowded. The largest of these meetings was on board the ship "Albertine," where no fewer than 180 sailors met to worship God, and listen to the preached Word ! These large gatherings, which are becoming more and more frequent, make it very desirable that a new floating chapel should be procured ; and the fact that the present one is too frail and dilapidated to stand repair, makes it necessary to replace it at once.

It was nine years ago that the old hulk, which was about to

be broken up for firewood, was purchased for £28, and fitted up as a chapel and depot for books, with accommodation for a ship-keeper ; the intention being to make the experiment at as small a cost as possible, and, in the event of success, to build a suitable vessel of iron. The experiment has succeeded beyond all expectation, and the old hulk, which has kept together longer than was expected, is now in danger of falling asunder. The time has therefore come when a good sized iron vessel, adapted to the growing requirements of the Mission, must be built. The estimated cost is £1200, and as the writer has resolved *not to lay the keel until the money has been raised*, he will feel obliged if friends of the Lord's cause among seamen, who feel disposed to aid him in this effort, will kindly remit their donations, at their earliest convenience, to Messrs Patrick Henderson & Co., 15 St Vincent Place, Glasgow.

In closing this report, thanks are tendered to the commanding officers of British and American men-of-war, and to the captains of merchant vessels for the facilities afforded to the Missionary in visiting the sailors, and in holding meetings on board ; also to the societies and friends who have continued to give the Mission their sympathy and support.

DONALD MILLER.

SCOTCH CHURCH, GENOA, 4th May 1880.

REV. DR SOMERVILLE.

THIS greatly esteemed and venerable minister of Christ has returned from Italy, where his work, surrounded as it was with hostile influences, has been greatly honoured and blessed. What the abiding fruit may be, "the day will declare ;" but that a full Gospel has been proclaimed in leading cities of the Italian peninsula to large numbers of Roman Catholics is a striking fact, and one for which the deepest gratitude is called forth to God. The quarterly letter of Dr Stewart of Leghorn in this number is full of interest on this subject, proceeding as it does from one whose life has been nobly given to the promotion of the cause of the Redeemer in that land of so many historic memories.

ENGLAND.

In addition to those intimated in last number, meetings have been held at Colchester, Chesterfield, Oxford, Reading, Cheltenham, Leamington, Derby, Doncaster, Rotherham, Hull, Manchester, Liverpool, Chester, Birkenhead, Clapham, Redhill, Reigate, and Woolwich, besides several in and around London. The meetings were fairly attended, and great interest and sympathy were shown for the work of evangelisation by the missions of the Waldensian Church.

CHURCH AT MILAN.

MRS FROBISHER begs to express her most sincere thanks to all those kind friends who contributed to her sale of work held at Fishlake House, Shooter's Hill, Kent, on Saturday, May 29th, 1880. The total sum realised was about £55. A considerable sum is still needed for repairs and alterations, and it is hoped that those interested in the spread of the Gospel in Italy will help forward this object, so that towards the end of the year the church at Milan may be opened *free of debt*.

Contributions may be sent to Major Frobisher, Secretary, 118 Pall Mall, London, S.W.

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